

STATE

inspired the American revolt and the French Revolution, revived the doctrine against which Hobbes had fought. The fruitful conception of organic growth came in with Justus Moser and Herder, Turgot and Burke. Hegel, the most impressive Champion of the state since Hobbes, rejected the contract theory as detrimental to its authority and prestige. His fame, which had sunk very low by the opening of the nineteenth century, was revived by the Philosophic Radicals with James Mill at their head. Austin's gospel that law is the command of a superior, and that no law can be recognized which is not enforceable by punishment, is pure Hobbes. More important than Austin's lectures was the sumptuous edition of the collected works in sixteen volumes by Sir William Molesworth, who spent £6,000 on the enterprise, suggested by Grote, a hundred years ago. During the latter half of the nineteenth century and the opening decades of the twentieth interest in the man and his work steadily increased. Croom Robertson produced the first authoritative study with the aid of the Chatsworth papers. Tonnies wrote the best of the many excellent monographs in foreign tongues. Leslie Stephen gave him his place in *English Men of Letters*. In 1934 Professor John Laird contributed a judicious volume to the *Leaders of Philosophy*, edited by the late Professor Stocks, hailing him as the first philosophical circumnavigator of the new intellectual globe. In 1936 Leo Strauss gave us an incisive study of the basis and genesis of the political philosophy. The foundation of the Hobbes Society by Baron Cay von Brockdorff, and the international celebration, at Kiel in 1938 of the 350th anniversary of his birth, set the seal on his European fame. History no less than scholarship keeps Hobbes alive. The

rise of dictatorships after the World War brought the totalitarian faith back into fashion over half the Continent. Mussolini's famous article on Fascism in the *Italian Encyclopedia*, with its attack on nineteenth-century Liberalism as the anaemic child of the illusion of perfectability, is unadulterated Hobbes. Hobbes was the foe of the idealism, the individualism, and the method of compromise which have given Western civilization its colour and shape. Till recently we assumed that it was founded on a rock, and in the long run the optimists may be right. But the Europe of 1940 is as much the battle-ground of ideas as the England of 1640, when he threw his hat into the ring. The old conflict between the flowering of personality and the iron rod of the state has flamed up.